

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 1.—ENGLISH SOCIETY.

Latterly the English press has been flooding the country with the "horrors of Mormonism." Nearly all the Metropolitan and provincial papers have considered the subject of sufficient importance to occupy a space in their columns and worthy of appearing in the pompous garb of Editorials. The *Times* has already devoted two "leaders" to this new crusade against the Saints, and its "Own Correspondent" in New York has given it considerable notice in his contributions of American news. Indeed, Utah and the "Mormons" have become almost as popular topics in the newspaper world as, some two years ago, was that of the war with Russia. Considering this state of excitement and general bitterness against the Saints, we have thought that a series of articles, placing "English Society" and "Mormon Society" side by side, would not be uninteresting to our readers.

Editors and their readers, priests and the people have been carried away by *fictitious* "horrors of Mormonism." We beg to call their attention to the real "horrors" of English society. A powerful and an artistic hand has recently executed a heart-rending picture of them. That hand belongs to the highest authority of newspaper literature in

this country—the *Times*. It has since given the world pictures of "Mormon horrors." But they will hardly bear comparison with the one in question. We refer to one of its Editorials for April 9, 1857. The author of it has manifested the gift of tragic description in a high degree. We advise those who are accustomed to feelings of excitement creeping through their blood at the mention of Utah and the "Mormons," to make his tragedy of city life a study for their leisure hours. Indeed it would not be unprofitable for the Editor of the *Times* to do it himself. Unfortunately its news is not likely soon to get out of date—the "horrors" described have too much vitality to grow stale. But the terrible drama is too colossal for representation on the mimic stage. It better suits the deep and earnest reflections of solitade. And if a spirit of loathing does not creep over its students, they must have in their composition little of the mixture of human sensibility, else by a disgusting familiarity with the blacker original, the "milk of human kindness" must have become stagnated at its source.

There are subjects which no skill of man can portray. The "horrors" of hell and the bliss of heaven are originals

which even the bold hand of the *Times* cannot put on paper. At most the execution will but resemble an attempt to paint nature's blackness, or an essay to catch the likeness of the glorious sun. Has the *Times* in this instance surpassed itself, or is the subject too vile for the colouring of language, and too full of "horrors" for a picture? It would seem that the latter is the case, and the author in question makes a great effort to acknowledge it. Notice one shade in his attempt to paint city society—"Let the fact be such as parable could not describe, painters could not paint, and angels would not look upon." But we will liberally extract from the article in question previous to making more remarks.

"There is a Book in which we read that there was once a rich man who was clothed in purple and fine linen, and fared sumptuously every day; and that there lay at his gate a certain beggar, full of sores, who sought the crumbs that fell from the rich man's table; and that the dogs came and licked his sores; and there follows then an awful revelation of the spiritual state of those two men and their eternal awards. The story is eminently picturesque. The rich man in his gorgeous attire at his well-spread table, with his servants bustling about here and there, is seen in the same group with the wretched mendicant lying under his porch, with the rude attendance of street curs. But is not this a painter's license, and the story itself, perhaps, a figure of speech? Was there ever such a rich man so indifferent to the spectacle of misery at his door? But let us only expand the narrative into something a thousand times more shocking. Take each particular, and let it grow to a worse variety and a colossal magnitude. Let the rich man be a company, a city of rich men, the richest, without hyperbole, on the earth, and commanding by their wealth the wealth of all the earth. Let them surpass all the world in the elaborate costliness of all that contributes to health and material enjoyment. Give them palaces, and furniture, and equipages, and jewels, and pictures, and food for a thousand finer tastes than those of the coarse voluptuary in the parable. Let the poor man be worse than poor, degraded, all sores in and out, vitiated in soul as in

body. But let him be helpful and necessary to the rich man, building his palace, procuring his rich fare, and contributing, as foulness can do, to his purple and fine linen. So let there be more than a painter's juxtaposition. Let there be an actual bond and a useful relation. Let this bond, then, be utterly disregarded; and, instead of the rich man at his board and the beggar a few steps off at his gate, let the rich man and his whole fraternity hie away before sunset every day to earthly paradises afar off, quite clear of diseased beggars or reeking labourers, so that their very crumbs shall not reach such miserable objects. Then let the poor be driven from the portals of the rich, even from their storehouses and their banks, and be cooped up in horrid lairs and dens. Let them lie there without even the natural separation of wild beasts, or that instinctive jealousy which makes the male protect the dam from intrusion, and guard his whelps from harm. Let the fact be such as parable could not describe, painters could not paint, and angels would not look upon. Let there be not even dogs to lick the poor man's sores, and when he dies, let him hardly even be buried. Then let all his future be dark and hopeless. Let there be a vast crowd in this horrid state. Thus, every circumstance being aggravated, let the link between the two conditions be not simply a visible contrast, but a real obligation, known, but disregarded. When we have said all this, and could we add much more, we should only describe inadequately two actual classes and conditions in the city in which we dwell.

"The city which we speak of is not that vast wilderness of streets and lanes that stretches out for many miles in every direction, but strictly the "City;" the very nucleus of this metropolis, the fountain-head of earth's riches, the resort of all nations. It is no such vast place, and the lairs and dens we mention are only a few stones' throw from the great mart of trade, where millions daily pass from hand to hand. Here, in narrow passages, but a step or two from the public thoroughfares, the Medical Officer of Health pursues his researches, not less perilous than those of the discoverer in Central Africa or the Arctic Seas. He describes not only the common and inevitable crowding of large families into

one small room, but numbers of men and women, with children among them, herding together like the uncleanest brutes or the worst of savages, in heaps of dirt and moral vileness; 'where all the offices of nature are performed in the most public and offensive manner, and where every instinct of decency and propriety is smothered.' He describes men and women sleeping with their parents; grown-up brothers, sisters, cousins, and casual acquaintances, all on the same heap of rags and straw. He sees among them women in travail, new-born children, the fever-stricken, the dying, the dead—all horribly intermingled; not to mention instances of even more extreme debasement. These general statements he proves by figures. He enumerates 48 men, 73 women, and 59 children living in 34 rooms; and the distribution is even more vicious and abominable than the sum total would require. More and more instances of this kind present themselves, and as the back streets fall into decay, they pass into the occupation of this outcast, reckless crowd. It is true many are Irish, but they are the people who do the hard work of this metropolis, who rear its huge edifices, pave and clean its streets, construct and keep in order the multitudinous ducts of water, gas, and refuse; feed our hearths and minister to our daily wants. They are not the beggars, but the porters at our doors. To their dirt we owe our own cleanliness, and they are the scapegoats of a thousand pollutions. Yet there they fester, untended, unheeded, all but unknown. Happily they are not quite unknown.

"In the whole world, far away from the preaching of missionaries, there is no such utter brutishness, such grovelling and wallowing, as is discovered in the 'Ward of Bishopsgate.' Dives is indeed wise in his generation to fly o' nights from such a foul proximity. When Lazarus has done his day's work and betakes himself to his sty, he is a very unwholesome brute. Where he, his companions, and his cubs feed and litter, the dirt ferments, and the very air is envenomed. Dr. Letheby has analyzed it, and found that it has lost its share of life-giving power, and that it is charged, not only with more than its share of sluggish elements, but also with the vapours of death and the very principle of putrefaction.

Nature, which kindly dissipates this horrid effluvia, and raises it from the air where it is generated, diffuses it to the dwelling of the tradesman and the daily resorts of the merchant. They are made fearfully aware of a present pest; they hear with alarm the advance of fever; they investigate its source, and find out a sink of crime. Such is the parable of our own city and our own times. If, as we believe, the case is worse, and the contrast more flagrant, than in the sacred page, the lesson is at least as plain and as fearful. Certainly there ought not to be such a state of things. Its existence is not only an evil,—it is a crime; and the crime is shared by all who can do anything to abate it, and leave that undone."

If the above be not a picture of "horrors," there never was one painted. The parable of the rich man is altogether put into the back ground by it. The "narrative" is expanded into "something a thousand times more shocking." "*Each particular*" is let to "grow to a worse variety and a colossal magnitude." But what heightens the colouring of the picture is, that the "beggars" are "helpful and necessary to the rich man, building his palace, procuring his rich fare, and contributing, as foulness can do, to his purple and fine linen." There is an "actual bond and a useful relation." The "link between the two conditions" of wretchedness and wealth is not "simply a visible contrast, but a real obligation." This "bond" and this "obligation" are "known, but utterly disregarded." The very sunshine of the picture is moral blackness, loathsomeness and misery are the shades which bring out the lights, and horrors make the ground of the gayest colours.

Our bitterest enemies have never painted "Mormon Society" so foul, so wretched, so rotten, so full of "horrors" as the above description of "English Society" in the great city of London. Neither have they charged our leaders with such an utter disregard of "ties," "bonds," and "obligations," as that laid to the account of the monied princes of England's metropolis.

"When we have said all this," remarks the *Times*, "and could we add much more we should only describe inadequately two actual classes and conditions in the city in which we dwell." Now suppose the existence of such a state of

things were peculiar to the city, and the only plague-spot on the face of "English Society," then suppose the writer had *adequately* described it, even then we think the "Own [American] Correspondent" of that paper need not send to England the community at Great Salt Lake Valley as "an appalling set off against the intelligence and enlightenment of the nineteenth century, of which we hear

so much." The English nation has one already, and, leaving the "Mormons" out of the question, we have a strong conviction that America has another of fearful magnitude. But we are certain that "Mormon Society" is as fair compared with "English Society," as is the face of the white man to that of the swarthy son of Ethiopia.

To be continued.

THE MORMONS.

WHAT IS TO BE DONE WITH THEM?

(From the "New York Herald.")

Some of our cotemporaries have been publishing long letters dated from Utah, and containing heart-rending accounts of the sufferings inflicted on poor helpless women, by the brutality of the Mormon leaders. It is perhaps as well that the public should know that these letters are made up on this side of the Mississippi, and we have no doubt do more credit to the imagination than to the memory of their writers. No journal has a correspondent in Utah at the present time. It reflects some credit on the ingenuity of our cotemporaries to have beshought themselves of getting up an excitement about Utah just as Kansas died out.

Of the facts of the case in Utah, it is very difficult to form a reliable judgment, simply because our most reliable authorities, such as Judge Drummond, now in Washington, are tainted with a suspicion of interested motives. . . .

There is no authority in the Constitution to justify an interference by Congress or the Federal Government with

such an institution as polygamy in a Territory. It is as clearly without the pale of Congressional or executive regulation as slavery; if Congress may not pass a law to govern the one, it may not pass a law to govern the other; if the President cannot interfere to drive slavery out of Kansas, neither can he assume to drive polygamy out of Utah. Marriage, a civil contract, is essentially subject to the control of local, municipal, or civil laws; the Federal Government has nothing to do with it, and Congress can make no laws defining its nature, altering its effect, or prescribing penalties for breaches of its obligations committed by people residing within a Territory of the United States.

Those, therefore, who assumed that Mr. Buchanan was going to carry fire and sword among the Mormons because they were polygamists, and to put down polygamy by force of arms, gave the President very little credit for judgment or knowledge of the instrument under which he holds his powers.

HISTORY OF JOSEPH SMITH.

(Continued from page 409.)

[May, 1842.]

Monday, 16th. I was transacting business at the Store until ten o'clock, a m. Then at home. In the afternoon, at the

printing office, in council with brothers Young, Kimball, and Richards, and others.

I published in this day's *Times and Seasons*

A FAC-SIMILE FROM THE BOOK OF ABRAHAM. No. 3.



EXPLANATION OF THE PRECEDING PLATE.

1. Abraham sitting upon Pharaoh's throne, by the politeness of the king; with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency of heaven, with the sceptre of justice and judgment in his hand.

2. King Pharaoh; whose name is given in the characters above his head.

3. Signifies Abraham in Egypt, referring to Abraham, as given in the 9th No. of the *Times and Seasons*.

4. Prince of Pharaoh, King of Egypt; as written above the hand.

5. Shulem; one of the king's principal waiters; as represented by the characters above his hand.

6. Olimiah; a slave belonging to the Prince.

Abraham is reasoning upon the principles of Astronomy, in the King's Court.

Several of the most widely circulated papers are beginning to exhibit "Mormonism" in its true light. The first cut of a Fac-simile from the Book of Abraham, has been republished both in the *New York Herald*, and in the *Dollar Weekly Bostonian*, as well as in the *Boston Daily Ledger*, edited by Mr. Bartlett; together with the translation from the Book of Abraham.

Tuesday, 17th. I was about home, and at the office through the day. In the evening went to brother John Snyder's to see Clark Searle, of Fountain Green, concerning a Quarter Section of Land.

State of Illinois, City of Nauvoo. Personally appeared before me, Daniel H. Wells, an Alderman of said City of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith, that he never was taught anything in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private that an illegal, illicit intercourse with females, was, under any circumstances, justifiable, and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to and subscribed before me, this 17th day of May, A.D. 1842.

DANIEL H. WELLS, Alderman.

John C. Bennett resigned the office of Mayor of Nauvoo.

Wednesday, 18th. Rode on horseback, accompanied by Dr. Richards and Clark Leal, to John Benbow's, and searched out the N.E. Quarter Section 15, 6 N. 8 W., and contracted for the refusal of the same, at three dollars per acre; dined at brother Benbow's, visited brother Sayers, &c., which, with business at the different offices, closed the day.

There was a general representation of the Branches in the Eastern States, at a Conference of the Church at New York. See *Times and Seasons* 844.

Thursday, 19th. It rained, and I was at home until one o'clock; when I attended a Special Session of the City Council. John C. Bennett having discovered that his whoredoms and abominations were fast coming to light, and that the indignation of an insulted and abused people were rising rapidly against him, thought best to make a virtue of necessity, and try to make it appear that he was innocent, by resigning his office of Mayor, which the Council most gladly accepted; and Joseph Smith was elected Mayor of the City of Nauvoo by the Council, and Hiram Smith Vice-Mayor.

While the election was going forward, I received and wrote the following Revelation:—

May 19th 1842. Verily thus saith the Lord unto you my servant Joseph, by the voice of my Spirit, Hiram Kimball has been insinuating evil, and forming evil opinions against you, with others; and if he continue in them, he and they shall be accursed, for I am the Lord thy God, and will stand by thee and bless thee. Amen.

Which I threw across the room to Hiram Kimball, one of the Councillors. After the election, I spoke at some length concerning the evil reports which were abroad in the city concerning myself, and the necessity of counteracting the designs of our enemies, establishing a night watch, &c., whereupon the Council resolved that the Mayor be authorized to establish a night watch, and control the same.

William Smith was elected Councillor in place of Joseph Smith, elected Mayor; George A. Smith, Councillor, in place of Hugh McFall, removed from the City.

On account of the reports in circulation in the city this day, concerning the Ex-Mayor, and to quiet the public mind,

before the Council closed, I asked John C. Bennett if he had ought against me, when Dr. Bennett arose, before the Council, and a house filled with spectators, and replied—

I know what I am about, and the heads of the Church know what they are about, I expect; I have no difficulty with the heads of the Church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women is a liar in the face of God. Those who have said it are damned liars; they are infernal liars. He never either in public or private gave me any such authority or license, and any person who states it is a scoundrel and a liar. I have heard it said, that I should become a second Avar, by withdrawing from the Church, and that I was at variance with the heads, and should use an influence against them, because I resigned the office of Mayor. This is false, I have no difficulty with the heads of the Church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence, fellowship, and my former standing in the Church, and that my conduct may be such as to warrant my restoration, and should the time ever come that I may have the opportunity to test my faith, it will then be known whether I am a traitor or a true man.

I then said to him, "Will you please state definitely whether you know anything against my character, either in public or private?" General Bennett replied, "I do not, in all my intercourse with General Smith, in public and in private, he has been strictly virtuous."

I then made some pertinent remarks before the Council, concerning those who had been guilty of circulating false reports, &c., and said—

Let one twelve months see if brother Joseph is not called for, to go to every part of the city to keep them out of their graves: and I turn the keys upon them from this hour, if they will not repent and stop their lyings and surmisings, let God curse them, and let their tongues cleave to the roofs of their mouths.

Friday, 20th. Charges having been preferred against Robert D. Foster, by Samuel H. Smith before a Special Council, for abusive language towards said Samuel H. Smith; also for abusing the Marshal of the city, I spent the day in Council, and such was the proof against

Foster, I had considerable labour to get him clear, even after his confession, which I desired to do hoping he would amend.

Saturday, 21st. I spent the day with the High Council of Nauvoo, investigating the case of Robert D. Foster, Chauncey L. Higbee, and others.

Sunday, 22nd, I spent mostly at home.

In looking at the papers, I discovered the following in the *Quincy Whig*.

Assassination of Ex-Governor Boggs of Missouri. Lilburn W. Boggs, late Governor of Missouri, was assassinated at his residence in Independence, Missouri, by an unknown hand, on the 6th instant. He was sitting in a room by himself, when some person discharged a pistol loaded with buckshot, through an adjoining window, three of the shot took effect in his head, one of which penetrated the brain. His son, a boy, hearing the report of the pistol, ran into the room in which his father was seated, and found him in a helpless situation, upon which he gave the alarm. Foot-prints were found beneath the window, and the pistol which gave the fatal shot. The Governor was alive on the seventh, but no hopes are entertained of his recovery. A man was suspected, and is probably arrested before this. There are several rumours in circulation in regard to the horrid affair; one of which throws the crime upon the Mormons, from the fact, we suppose, that Mr. Boggs was Governor at the time, and in no small degree instrumental in driving them from the State. Smith, too, the Mormon prophet, as we understand, prophesied, a year or so ago, his death by violent means. Hence, there is plenty of foundation for rumour. The citizens of Independence had offered a reward of \$500 for the murderer.

I went to the editors's office, and inserted the following in the *Wasp*,

Nauvoo, Illinois, May 22, 1842.

Mr. Bartlett.

Dear Sir—In your paper (the *Quincy Whig*) of the 21st instant, you have done me manifest injustice in ascribing to me a prediction of the demise of Lilburn W. Boggs, Esq., Ex-Governor of Missouri, by violent hands. Boggs was a candidate for the State Senate, and, I presume, fell by the hand of a political opponent, with "his hands and face yet dripping with the blood of murder;" but he died not through my instrumentality. My hands are clean, and my heart pure, from the blood of all men. I am tired of the misrepresentation, calumny and detraction, heaped upon me by wicked men; and desire and claim, only those principles

guaranteed to all men by the Constitution and Laws of the United States and of Illinois. Will you do me the justice to publish this communication, and oblige, yours respectfully,

JOSEPH SMITH.

An Epistle of the High Council of the Church of Jesus Christ of Latter-day Saints in Nauvoo, to the Saints scattered abroad, greeting:—

Dear Brethren—Inasmuch as the Lord hath spoken, and the commandment hath gone forth for the gathering together of His people from Babylon, that “they partake not of her sins, and receive not of her plagues;” it seemeth, “good unto us, and also to the Holy Ghost” to write somewhat for your instruction, in obeying that commandment. That you have no need that we exhort you to the observance of this commandment, is evident; for yourselves know that this is that which was spoken by the Lord, in the parable of the tares of the field, who promised, that in the harvest he would say to the servant “gather the wheat into my barn;” the signs of the times proclaim this, the end of the world; and thus admonish us to the performance of this duty. “Yet notwithstanding the Spirit testifieth of these things, and you desire with great anxiety to gather with the Saints; yet are many of you hindered even to this day;” so that to will to obey the commandment is present; but how to perform, you find not. Feeling, therefore, the responsibility binding on you to observe the statutes and commandments of the Lord, and living in the midst of a generation that are ignorant of what the mind of the Lord is concerning His people, and of the things that belong to their peace; we are well aware of the embarrassments under which many of you labour in endeavouring to obey the laws pertaining to your salvation. It is then no marvel that in this day when darkness covers the earth, and gross darkness the people, that this generation who know not the day of their visitation, nor the dispensation of the fulness of times in which they live, should mock at the gathering together of the Saints for salvation, as did the seditious at the mighty work of righteous Noah, in building an ark in the midst of the land, for the salvation of his house by water; seeing then that such “blindness hath happened to the Gentile world, which to them is an evident token of perdition, but to you of salvation,” and that of God, think it not strange that you should have to pass through the like afflictions which all your brethren the Saints in all ages have done before you; to be reviled, persecuted, and hated of all men, for the name of Christ and the Gospel’s sake, is

the portion which all Saints have had to partake, who have gone before you. You then can expect no better things than that there be men of corrupt minds, reprobate concerning the truth, who will evil entreat you, and unjustly despoil you of your property and embarrass you in pecuniary matters, and render it the more difficult to obey the command to gather with the Saints, pretending to do God service, “whose judgment now lingereth not, and their damnation slumbereth not.”

But, brethren, with all these considerations before you, in relation to your afflictions, we think it expedient to admonish you, that you bear, and forbear, as becometh Saints, and having done all that is lawful and right, to obtain justice of those that injure you, wherein you come short of obtaining it, commit the residue to the just judgment of God, and shake off the dust of your feet as a testimony of having done so.

Finally, brethren, as it is reported unto us, that there be some who have not done that which is lawful and right, but have designedly done injury to their neighbour or creditor by fraud, or otherwise, thinking to find protection with us in such iniquity: let all such be warned and certified, that with them we have no fellowship, when known to be such, until all reasonable measures are taken to make just restitution to those unjustly injured. Now, therefore, let this epistle be read in all the Branches of the Church, as testimony, that as representatives thereof, we have taken righteousness for the girdle of our loins, and faithfulness for the girdle of our reins, “and that for Zion’s sake we will not rest; and for Jerusalem’s sake we will not hold our peace, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth.”

Your brethren and servants in the kingdom and patience of Jesus.

WILLIAM MARKE,	} Presidents.
AUSTIN COWLES,	
CHARLES C. RICH,	
JAMES ALLRED,	
ELIAS HIGBER,	
GEORGE W. HARRIS,	
AARON JOHNSON,	
WM. HUNTINGTON, senior,	
HENRY G. SHERWOOD,	
SAMUEL BENT,	
LEWIS D. WILSON,	
DAVID FULMER,	
THOMAS GROVER,	
NEWEL KNIGHT,	
LEONARD SOBY.	

Attest, HOSEA STOUT, Clerk.

May 22, 1842.

Monday, 23rd. I called a Special Session of the City Council, at which Dimick B. Huntington was elected Coroner of the city of Nauvoo.

Tuesday, 24th. Chauncey L. Higbee was cut off from the Church by the High Council, for unchaste and unvirtuous conduct towards certain females, and for teaching it was right, if kept secret, &c. He was also put under \$200 bonds to keep the peace, on my complaint against him for slander, before Ebenezer Robinson, Justice of the Peace.

Wednesday, 25th. I spent in counselling the Bishops, and assisting them to expose iniquity.

Notice was this day given to John C. Bennett, that the First Presidency, Twelve, and Bishops had withdrawn fellowship from him, and were about to publish him in the paper, but on his humbling himself, and begging we would spare him from the paper, for the mother's sake, the notice was withdrawn from the paper.

(To be continued.)

ERRATUM.—In *Star*, Number 26, current volume, the "History of Joseph Smith" is headed with the date of April, 1842. It should be May 1842.—Ed.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 11, 1857.

ANTI-MORMON LIES CONTRADICTED BY ANTI-MORMONS.—The good people of the United States and Great Britain, not long since, were dreadfully excited by the reports of one MR. DRUMMOND, concerning the "Mormons" in Utah. His reports were, at the time, shown to be entirely false; and his beastly character was exposed. The Press in the United States, though opposed to "Mormons," are now pouring out upon the head of that disgusting criminal their justly incensed indignation. The *Ogawaka Plaindealer*, in relation to Drummond, speaks as follows:—

"This individual has recently brought himself quite conspicuously before the public by his letter resigning his office of Chief (Associate) Justice in Utah Territory, and also by a letter written to the widow of Captain Gunnison, whom he represents as having been murdered through Mormon influence. In these letters he lets off a good amount of virtuous indignation over the depraved and vicious course of the Mormons, and would leave the public to believe that his moral sensibilities have been greatly shocked by their polygamous and adulterous practices. But Judge Drummond himself is no better than a Mormon; and if his private history were written it would unfold a career of as cruel and inhuman treatment to a family, as could be found in the annals of infamous husbands. At the time he received his appointment of Chief Justice, he was a resident of this town. He left his wife and family here to go to Utah, and by the time he had reached the Missouri River, according to a correspondent in the *New York Tribune*, who appears to have been travelling on the same boat, 'Judge Drummond was accompanied by his beautiful and accomplished lady.' The press in this place well knew his perfidy, but, out of regard to the feelings of his family, remained silent. After Drummond's resignation, and return to the States he seemed to evince no desire to visit his family. When it was announced through the press that he was in Chicago, Mrs. Drummond proceeded thither to seek an interview with him; and although she stopped at the same hotel, and remained one night while he was there, he managed to screen himself from her sight, and the next morning secretly got aboard of the train and came to this place, and took two of his children away with him. His wife remained a week in Chicago seeking in vain for her faithless husband; and then returned home only to have a more bitter pang added to her already broken heart, to find that her children had been spirited away, she knew not where. We see by our last advice that the Judge is announced at Washington, where, we have no doubt, he is securing for some appointment. We commend him to the especial attention of those Democratic journals

which were recently so zealous in their denunciation of the short-comings of a Boston clergyman."

Such is the character of the wretch who was sent to Utah as an associate justice, and who had the unblushing impudence to introduce to the peaceable citizens of that territory a picked-up harlot as his wife, and still further to insult their feelings by seating her at his side in open Court, day after day. It was this villain who accused the "Mormons" of murdering Captain Gunnison and his party. But this malicious falsehood is contradicted by the statements of the Indians themselves. Carvalho, though writing against the "Mormons," while accompanying Colonel Fremont as Artist, says:—

"Captain Gunnison's party were encamped at Cedar Spring, in this valley, at the time of their massacre.

"This afternoon, accompanied by two interpreters and several other gentlemen, we proceeded to the Parvain Indian's camp, to see their celebrated chieftain, Kanoche, whose portrait I was anxious to obtain. I found him well armed with a rifle and pistols, and mounted on a noble horse. He has a Roman nose, with a fine intelligent cast of countenance, and his thick black hair is brushed off his forehead, contrary to the usual custom of his tribe. He immediately consented to my request that he would sit for his portrait; and on the spot, after an hour's labour, I produced a strong likeness of him, which he was very curious to see. I opened my portfolio and displayed the portraits of a number of chiefs, among which he selected Wa-ka-ra, the celebrated terror of travellers, anglicised Walker, (since dead). He took hold of it and wanted to retain it. It was, he said, 'wieno,'—a contraction of the Spanish 'bueno'—very good, I also learned from him, through the interpreters, the following facts, relating to Gunnison's massacre.

"There were about thirty Parvain Indians, encamped six miles N.W. of Gunnison's camp, on Cedar Spring. Potter, a Mormon guide, and one of the exploring party went out to shoot ducks; one of the Parvains was also shooting rabbits, and hearing the explosion of fire-arms, he marked the direction, and followed the men to their camp. This Indian was the son of a Parvain Chief, who was killed by a party of emigrants, under command of Captain Hildreth, about two weeks before. Marking the spot, he repaired to his own camp, and commenced to make inflammatory speeches to his tribe; he made a fictitious scalp out of horse hair, attached it to a pole, and elevating it, commenced the war dance; the rest of the Parvains continued dancing until midnight.

"They were incited to revenge, for the unprovoked murder of their old chief; who, together with some women and young men, went into Hildreth's camp merely to beg food. They were ordered out, and force was used to take away their bows and arrows; in the scuffle, one of the Americans got his hand cut with an arrow-head, when they were fired upon with rifles, and several persons killed; among them this old chief.

"The Parvains, before day, started for Gunnison's camp, surrounded the party who were breakfasting under cover of the willows which grew on the banks of the creek. Captain Gunnison was the first man who had finished his breakfast; he arose, and while speaking to his men, the Indians with a tremendous yell, fired upon them. Captain Gunnison raised his hands and beckoned them to stop. The men immediately fled, only one man fell by the first fire on the spot. The men's first endeavours were to reach their horses; the Indians pursued them, and shot them from their horses. The American party never fired a gun, the last man fell three miles from camp.

"Kanoche, the chief, was sixteen miles away from the scene of the massacre, and knew nothing about it. One of the tribe brought a horse into camp, and told Kanoche what had transpired. Kanoche took the horse to the Mormon settlement, (Fillmore), and gave it up to the authorities. He then proceeded to the Indian camp for the purpose of procuring the property of the slain, to render it up to the Americans. The Parvains were exasperated at his interference, and several arrows were aimed at him to kill him.

"His indomitable courage alone saved him. He finally persuaded them to give up the papers and effects of the slain, which he delivered to the proper authorities. The Mormon guide was also slain."

Here is evidence from an enemy, that the Parvain Indians killed Captain Gunnison and company, in revenge for the murder of their chief and others, by a reckless party of California emigrants, under the command of one Hildreth.

DRUMMOND also wickedly accuses the Mormons of Utah with sending men some

seven hundred miles to murder COLONEL BABBITT. The editor of the *Crescent City Oracle*, and brother-in-law to COLONEL BABBITT, most pointedly proves this accusation of the Ex-Judge to be maliciously false. The editor's statement of May 22d, is as follows:—

"We notice in the letter of resignation, of Hon. W. W. Drummond to Attorney-General Black, that he there, among other very grave charges, asserts that the Hon. A. W. Babbitt was murdered by white men disguised as Indians, by order of the authorities of Utah. In justice to the parties thus maligned, we will state that we have taken much pains to gather all the information possible calculated to throw light upon the death of our relative, Mr. Babbitt, and the particulars connected with the same; and we have not a shadow of doubt but that Indians of the Cheyenne nation murdered him for revenge and plunder, and for the satisfaction of his friends who have not heard the full particulars, we will recount them briefly.

"As Secretary of Utah, the late and lamented Col. Babbitt purchased the Stationary and other necessities for Legislative purposes, &c., and at a proper season started it from Florence across the plains with ox teams, under the charge of a Mr. Nickols. Late in August, with only one attendant and in an open carriage, Mr. B. left Florence for Utah. Upon arriving at Fort Kearney, he there found some of his stock, his wagons, and a portion of the goods, and one man wounded from his train, being all that remained, four of the number having been killed, three on the spot and one (Mrs. Wilson) the next day after capture.

"Mr. Babbitt hastened to purchase more cattle, and, gathering up the remains of his freight, started the train again forward, and wrote us two several letters, stating that he would start forward himself with two attendants the day following. These are, probably, the last he ever wrote.

"Mr. Babbitt left the fort as had been arranged, and was never again seen by white men. All the emigration were ahead. He intended to reach Fort Leavenworth in three days, and was making good his time. Some weeks later, an Indian came in to a French trader's station with a gold watch, which bore the initials of Mr. B.'s name, and soon another came with a massive ring, which was also marked as a seal ring.

"The Indians then being charged with the murder acknowledged they had done it. News was sent to the Fort and Major Wharton immediately sent out a detachment in search, which found Mr. Babbitt's carriage, trunk and many valuable papers; but nothing of the unfortunate victim but a few bones.

"The Indians then confessed that, having been insulted and abused by the parties in charge of the mail, and then were killed by the soldiers, a company of twelve had fallen upon Mr. Babbitt's ox-train as being the first they had met, to avenge the wrong. That they had seen Mr. Babbitt arrive at the Fort and knew him, (he having crossed the plains nearly twenty times,) and that he was a big man, and, by killing him, they might be likely to get plunder and revenge at the same time. They had gone on ahead and lay in wait; when he passed they followed him at a distance until he had stopped, the second day in the afternoon. Then they rode down upon him, yelling and screaming. Mr. B. shouted at them and motioned them to stop and pointed his pistol at them; but they passed on and he fired at them.

"Frank Rowland (a young man accompanying him) stood with his arms by his side until shot down; the other man ran away in some willows. The Colonel fought like a tiger, fired all his arms, then clubbed his rifle and fought the whole twelve savages, disputing every inch, as he slowly backed up to his carriage for protection behind. He had seriously wounded several, when one, more cowardly than the others, jumped up into the wagon, and, with the tomahawk, killed a brave and noble man.

"Major Wharton still has possession of the ring which he obtained of the Indians, and some other valuables and relics, found on the spot of the murder.

"Mr. ———, a French trader, has a fine gold watch which belonged to Mr. B., which he purchased of the Indians, together with some articles of minor value.

"All that is now known of the murder of the late Mr. Babbitt, is obtained through the Indians themselves, who acknowledge they committed the murder.

"It seems to be a very malicious charge the Ex-Judge is thus making against the people of Utah, without anything to justify him in doing so.

"The widow of the late Mr. Babbitt is now on her return from Utah to this place. Upon her arrival, we shall, at the earliest moment, announce the receipt of any thing further connected with his murder."

The Anti-Mormon press has fattened itself on the lying filth vomited forth from

the nauseous stomach of Drummond. But having discovered the mass of corruption which they have greedily swallowed, they are still unwilling to receive any antidotes to relieve them from the deadly poison. If they had any sense of shame, or one particle of honesty left, they would come out like men, and acknowledge that they had been imposed upon; and would refute the malicious slanders which they have circulated so extensively. But will they do this? No. They have grievously injured, by the publication of these lies, a whole territory, besides scores of thousands who still reside in their native lands; but will they make any apologies? We do not expect it; they are too corrupt; they consider a lie published against the Saints will be doing God service. But do they know that they have suffered falsehoods to be published in their papers? Yes. Refutations have been sent to many of those who have been the most conspicuous in their vile slanders; but have they published them? No. Their general excuse is, "if we publish the truth about the Mormons, it will render our papers unpopular." To such, we say, Go on—fill up your cup of iniquity as soon as possible; the Saints ask no favours of such popular hypocrites, and would consider it a mark of disrespect for such to notice them favourably.

LATEST FROM UTAH.—The Utah mail arrived on the 22nd ultimo, bringing letters and the *Deseret News*, dated up to the 9th of April; from which we glean the following items:—All is peace and prosperity in the Territory. The spring had opened early, and agriculturists were laying a good foundation for an abundant harvest in the season thereof.

Governor Young, Heber C. Kimball, and Daniel H. Wells, accompanied by a number of citizens, an invitation having been given to all who had the time to spare from their ordinary avocations, started on the 24th of April on a pleasure excursion, north to Salmon River, in Oregon Territory. The arduous duties that continually devolve upon him while at home, and upon those associated with him in the management of the affairs of the Church and of the Territory, induced him to seek a short release from the cares of business to refresh and invigorate his body. A respectable corps of scientific gentlemen went with the company with the necessary instruments for taking observations in the mountains and other places through which they expected to pass. The company calculated on being gone some four or five weeks.

At the last General Conference held April 6, the following Elders were selected as Missionaries to various parts of the world.

John W. Berry,
Andrew J. Wheelock,
John Y. Green,
David Wilkin,
Robert Gardner,
David Brinton,
Henry Herriman,
Enoch Reese,
Daniel Mackintosh,
Eli H. Pierce,
Brigham H. Young,
Joseph W. Young,
Jabez Woodard,
James Gallie,
William J. Stewart,
Seymour B. Young,
William P. Thomas,
Martin L. Ensign,
William J. Harris,

William Brammall,
William Dallan,
Jabez Tayler,
Martin Littlewood,
Amos Taylor,
Frederic Gardner,
William Jenkins,
Phillip Margetts,
George Stannaforth,
Samuel Longbottom,
Peter Horrocks,
James Andrus,
Robert E. Miller,
Ebenezer Richardson,
George B. Smith,
Gilbert Webb,
Orson Miles,
Willard Bingham,
Charles E. Baker,

Henry H. Morgan,
John Cromby,
Anson V. Call,
Quincy Knowlton,
James Hawkins,
William Farrer,
Henry W. Bigler,
John S. Woodberry,
James Keller,
David P. Rainey,
Samuel B. Allen,
H. L. Southworth,
George Goddard,
Stephen H. Goddard,
Thomas Hall,
James Brooks,
Thomas Browning,
Richard Hill,
Gabriel Huntsman,

William F. Bull,
John M. Wakeley,
William Carter,
Alburt Allen, junior,
William B. Twitchell,
Thomas Chamberlain,
William H. Lee,
William H. Branch,
Miner G. Atwood,
David Clough, senior,

Ephraim Tomkinson,
John W. Turner,
Frederick Rowles,
Richard G. Evans,
John D. Milan,
William F. Maylett,
Samuel Miles,
John George Pinder,
Lyman S. Wood,
Robert Logan,
George Rowley,

John Gleasen,
Samuel Riter,
Jeter Clinton,
Reuben McBride,
— McCreary,
Joel Terry,
William Felshaw,
Isaac Hill,
Henry McEwan,
William M. Cowley,

On the morning of the 23rd of April, those who had been selected at the Conference for the States, British North American Provinces, Europe and Africa were assembled on the Temple Block, preparatory to starting together to cross the plains, and were addressed by President Hyde, and others of the Twelve.

Most of the hand-carts were well fitted up for the trip, with names and mottoes beautifully painted on them.

"At a quarter to ten o'clock, the company, numbering seventy-four men, rolled out with their hand-carts in regular order, with as much apparent cheerfulness and unconcern, as though they were going to return in the evening; whereas many of them will be gone for years, and all will probably have to pass through trials, and endure hardships, of which the pulling of their hand-carts across the plains will be among the least." There were in the company "Farmers, mechanics, tradesmen, merchants, and clerks; some American, some English, Scotch, Irish, Welsh, Danes, Swedes, Norwegian, Germans, and some of other nations, which made it an interesting sight.

"To see such a variety of men, some of them young, some in the prime, and some of them past the meridian of life, leave their avocations at a moments notice, and go forth in that way to proclaim the Gospel to the nations that have long been wandering in darkness, bespeaks a devotion to the principles of eternal truth not often seen, and would open the eyes of the religious world to their true condition, if they were not so sound asleep that they cannot be awoke from their slumbers. It would cost any Missionary society in the United States, or in England, several hundred thousand dollars, to send as many missionaries as went in this company, and they are only a titling of those that have gone, and will be sent this year from Utah . . . The company will probably make the trip to the Missouri river in forty days."

FOREIGN CORRESPONDENCE.

REPORT OF THE "WESTMORLAND."

Ship *Westmorland*, Philadelphia,
June 1, 1867.

President O. Pratt.

Dear Brother—It affords me no small degree of pleasure to have the privilege of giving you a condensed report of our passage between Liverpool and Philadelphia, per ship *Westmorland*. We arrived here yesterday about half-past six o'clock, p.m., making thirty-six days from Liverpool, and when twenty-five days out, we were within two days sailing of this place. We were kindly received by Elder Angus M. Cannon, emigration agent, in the absence of Elder John Taylor. Arrangements

were made for us to proceed on our journey, which we do to-morrow at five o'clock, p.m., per train to Iowa city, costing \$10.50 per each adult, half price for all under fourteen and over six years of age; all under six years old nothing.

On the afternoon of the 24th of April last, while at our mooring in the River Mersey, the ship was cleared by the government officers, and pronounced in very good sailing condition, clean and comfortable. We were favoured with the company of the Presidency of the British Isles.

On the morning of the 25th of April, about six o'clock, we put to sea with favourable wind, and the sails remained as the Pilot set them, up to the 9th ultimo.

The most prominent items of our organization were as follows:—The company was divided into *Four Wards*, under the Presidency of Elders G. W. Thurston, Lorenzo D. Rudd, Christen Larsen, and C. C. N. Dorius; the Saints retired between the hours of nine and ten, p.m., and rose again about five o'clock, a.m., prayer meetings were held in each ward every night and morning, and at noon as far as we could make it convenient. Each Sunday was set apart for fasting, praying, and preaching. Schools were organized in each Ward, for educating the Saints in the English language. A musical company was formed, and for a change we sometimes had music and dancing. There are many other items included in our organization of the company, that might prolong my report more than necessary; such as the order of cooking, dealing out provisions, making fires, &c., &c. We occasionally had dialogues, anecdotes, and criticisms, that were really interesting and amusing.

On the 3rd ultimo, sister Maria Gareff, of Denmark, gave birth to a son at about half-past one o'clock, p.m. lat. 46.45 lon. 26.23, it was blessed and named after the captain of the ship—*Decan Westmorland*, the mother and son are prospering in health and strength.

Died on the 12th ultimo, of inflammation in the bowels, Karen L., infant daughter of Lars and Anna Peterson, lat. 40.59, lon. 45.48.; and on the 17th, of *Hydrocephalus*, or water in the brain, Ephraim G., infant son of Anders and Ingerline Jensen, lat. 42.21, lon. 55.0½. They were both buried in the sea with solemn ceremony, such as is not often witnessed at sea; they were both ailing before leaving Denmark, and we did our best to prolong their lives.

We held a general Conference on the 17th ultimo, and had a joyful time; the authorities were all sustained by a unanimous vote; a good and cheering representation of each Ward was given. We collected \$5572.04, for the purpose of expediting business on our arrival in Philadelphia, and all that we do not expend in the fare of the Saints from here to Iowa city, will be refunded to them; the reason we collected so large an amount was because we did not know the exact fare for each adult, and it saved us considerable trouble on our arrival here. The manifestation of the good Spirit of

Almighty God, that prevails among this people cannot be described, and they testify that they have been greatly blessed, and that their journey has been a heavenly one to them. They hardly know how to account for it; and it seems as though it was but yesterday since we were bustling in the *Waterloo Dock*, Liverpool; and we Scandinavian Saints *alle Sammen forenede i us kromter kyrlighed* to all the Saints left behind in Europe.

I never felt better in any position than I do in the one I am now engaged in, and I continually pray God that I may fill it honourably; I entered upon it feeling my weakness and inability, but I trusted in my God for that which I needed. I am with a pure, honest-hearted people, and I consider it a blessing from Almighty God. I have rejoiced very much indeed in counselling with Elders Lunt and Liljenquist: they are excellent, good men, full of wisdom and understanding, and I was greatly blessed by them, in word and deed. Elders Thurston and Rudd also proved themselves to be faithful Elders in Israel, and rendered great assistance in teaching the Saints English, in connexion with other duties that devolved upon them. Elders Christenson and Dorius, and all the officers, gave heed to our counsel, and discharged their duties with honour.

Captain Robert R. Decan has proved himself to be a whole-souled man, and deserves credit and praise for his manly forbearance, and gentlemanly conduct towards all his passengers. His abilities as a seaman cannot be surpassed by any; by his clever management, we had a delightful passage across the Atlantic, but it was our luck to be caught in calms and fogs the last ten days. Doctor J. H. Davidge, also, acted the part of a father to this people, in attending to the sick and afflicted among us.

On our arrival in Delaware Bay, I received the *New York Herald* of the 28th and 29th ultimo, giving the particulars of the assassination of P. P. Pratt. O! the sensation at that time was beyond description, it was the first news my eye caught, and I almost felt like telling the captain of the Tug, I had rather not have seen him; I felt as though the news was true, so therefore could not doubt it.

Died, Saturday evening, the 30th ultimo, coming up the River Delaware, of old age and debility, Jargen Schram, of

Denmark; he was interred to-day in one of the cemeteries of Philadelphia, the balance of the company are well and hearty, and better looking than when they started. We have got all the sisters to wearing sun-bonnets and hats, instead of handkerchiefs tied about their heads. We were pro-

nounced clean, comfortable, and good-looking—the medical officer only took a glimpse at us *en masse*, and said all right there.

I remain your brother in the Gospel covenant,

MATHIAS COWLEY.

VARIETIES.

A METHODIST—NOT A MORMON.—Before Mr. J. S. Mansfield, in the Police Court, Liverpool, on Tuesday 23rd June, a man named Edward Edwards was placed in the dock, charged with illegally marrying a young woman named Elizabeth Jones, on the 15th April last, at St. Peter's Church. The complainant said the prisoner represented himself to her as a widower, about eleven weeks ago, when he met her at the house of Mr. Bradshaw, publican, in James' Street. Upon taxing him with being a married man, he threatened to kill her. Police officer Lee said the prisoner had acknowledged that he had been married, his second wife being dead; and he had been imprisoned for three months on a charge of bigamy, at Holywell, in Wales. From evidence brought forward it appeared that he was guilty, and he was committed for trial at next assizes. *Mr. Mansfield inquired if the prisoner was a Mormon, and was informed by the young woman that he had represented himself as a Methodist.*

We trust Mr. Mansfield will continue to interrogate criminals brought before him, as to their religious belief. He will soon learn how seldom it is that any one professing to be a "Mormon" is found guilty of any crime.

If the person had represented himself as a "Mormon," all the newspapers in England would have retailed the story with additions, charging the crime of the individual on the whole body. As he was a Methodist, it was passed over as an item worthy of no comment. An argument might be deduced from this of the scarcity of crime among the "Mormons," as compared with the Methodists and other sects.—*Ed. Star.*]

"HE'S NO ACCOUNT."—Why should we decry the poor wretch against whom the cold world utters this malediction? "He's no account," says his more fortunate fellow-worm, and the poor fellow believes it true, and feels his every human energy paralyzed. The anathema is verified, and the conviction settles about his heart that he is "no account." But it is a great mistake, after all. Everything of God's creation is of some account—capable of subserving some good purpose. The order of nature dictates that there must be grades of capacity. "Some are, and must be, greater than the rest," but the scales of ability does not terminate in years. Everything has been created for some wise purpose, and should be allowed to fulfil its mission—encourage, if needs be, but never disparage. A noted botanist has said that every weed of the field possesses some medical virtue, and that it is the province of science to find out what that particular virtue may be. Noble though the effort, how much more praiseworthy the task to ferret out the capacities of the human weeds that encumber society! Lend encouragement, pity and aid, rather than condemn, and the reward may prove more than commensurate to the effort. The negro street-sweeper who criticised Job Johnson's sweeping, taught a lesson worth learning. "Job," said he, "does very well on plain sweeping, but he lacks the science of getting around a lamp post neatly." Well, there are a great many plain sweepers like poor Job in the world, but because they may lack the ability to do fancy work, they are overlooked and neglected. But there are none who are of "no account." Every member of society may be useful to it in some capacity or other. Only let us lend encouragement to those of limited capacity, and rather show our mental superiority by devising avenues of usefulness, than by discouraging the humble. We have known skilful artisans who could not wield the pen, and eminent literary men who could not whittle a shingle. Capacities are not all alike—there is no such thing as an universal genius. It is folly, therefore, to decry the being of humble pretensions, for it may be that with all his apparent inability, he possesses some latent talent which we could scarcely hope ever to acquire.—*Sacramento Age.*